THE Magistrate's DUTY, In a SERMON, Preached at Saint Crux In the City of YORK:

On *Sunday*, *August* the 16*th*. Immediatly after the Reception of the CHARTER, and the Swearing of the Lord *Mayor* and *Aldermen*.

By CHR. JACKSON, *M. A. and Rector there.*

Imprimatur.
Ro. Altham. Rmo. P. D. *Jo. Archiep.* Ebor.
à Sacris Domesticis.

YORK, Printed by *Jo. White* for *Francis Hildyard* at the Bible in Stonegate. 1685.

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Ex Aedibus Reg. PD. Jo. Ashley Abbot.
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The Preface to the READER.

THat the insuing Discourse, (especially in an Age so Learned and Censorious, and in such a crowd of good Books) should be exposed to publick view, will seem strange to most, but to those Persons who can testifie that this was their choice and not mine; For I professe that after a serious Survey, I could find nothing in it to recommend it to the candid Interpretation of any Reader, save that it was well meant, and well tim'd. If indeed, because they did conceive it might tend to His Majesties Service, was (as I suppose) the ground of their Request, then I most readily submit to it; for upon that account, I can chearfully Sacrifice a better thing then my Reputation.

The Chief Design in Composing and Preaching this Sermon, was to direct (as well as I could on a sudden, and in the midst of so much other Business) the Magistrates that heard me, to adorn that high Province to which they were graciously advanced by a most Just, Wise, and Mighty Monarch, to call upon them to give God and their Royal Master what doth belong to them, that

that themſelves may have Countenance and Aſſiſtance from Heaven and the Crown. If what is ſo plain and homely, conduce to theſe excellent ends, I ſhall greatly rejoice for the publication. What was offered to the Ear is here preſented to the Eye, without the addition of one Sentence, or to my knowledge, of ten words in the whole. I am confident, that as far as is expedient, it will be defended by them that brought it to this unexpected Trial, whoſe Names had been prefixt to this Paper, had not their ſingular modeſty prevented it. If after all this, any do ſuggeſt that this is but a ſpecious Pretence, and the cuſtomary Stratagem to get into Print, I muſt ſay, that this is not the only untruth, by a vaſt number, which have ignorantly or maliciouſly been told of me: And that I have learned long ſince to deſpiſe Detraction, as a very Unchriſtian, Ungentile, and Cowardly thing. That God would in every Choice, Action and Relation, bleſs all the Magiſtrates of this Land, (and in particular thoſe of this City) and give them true Zeal for the true Religion, hearts full of Loyalty to their Prince, ſincere affection to their fellow Chriſtians, and make them happy Inſtruments to do much good in their reſpective Stations, is, and ſhall be, the earneſt Prayer of

C. J.

THE Magistrate's DUTY, In a SERMON, &c.

Romans 13. 3. the former part of the Verse.

For Rulers are not a terrour to good works but to the evil,——

IT is well said by the *Heathen* Orator, *That neither House, nor City, nor Nation, nor Mankind, nor Nature, nor the World can subsist without Empire and Government*; all would return to its Primitive disorder and confusion; a Kingdom would not be *Populus, sed Turba*, not a Company but a Rout, the stronger would prey upon the weak, and a Cause would be good because it had force to maintain it. He therefore, that made

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all (the Univerſe) thought it neceſſary to preſerve it by Order, which cannot be without Subordination, and a Power for ſome to Guide, Direct, and (if there be occaſion) to conſtrain the reſt. He hath Subſtitutes, Delegates, that ſhare in his Dominion, to ſee that what is amiſs be rectified, what is irregular be corrected: Theſe are to take care that all be kept in a good Decorum, that Society and mutual Correſpondence be encouraged and ſupported, and that what would unhinge and undermine the whole be removed and ſuppreſt; theſe are God's Officers, Deputies, and Vicegerents; his repreſentatives they are, and as they muſt do nothing unworthy of him, ſo they muſt have ſuch deference and reſpect, as becomes thoſe that are in his ſtead.

If we look at their Original, whence they derive their Power, we cannot but yield ſubjection, ſince it is from God; hence they are ſtiled Gods, that is, by Analogy and Participation; and this is the Argument in the two preceeding Verſes, it is dangerous to oppoſe God, or not to acknowledge thoſe, to whom he hath given Commiſſion.

In my Text Obedience is urg'd from the uſe, end and benefit of Authority; It is for the good of thoſe that are enjoyn'd to be ſubject. When 'tis ſaid, *That Rulers are not a terrour to good works*; it ſhews what they ought to be, what is their Duty,

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that mens welfare was God's design in the Institution; as Governours; and so long as they keep their station, they are so.

It intimates too what usually they are; they convey no little advantage to the Members of the Bodies whereof they are Heads; it manifests likewise, that all Rulers in some respect are very advantagious to the Governed; It is still better then that all were left to their liberty, and permitted to follow their boundless appetites, and extravagant humours, and imaginations: 'Tis more expedient that few, then that all things be lawful; tho the Showers often do harm, especially to particular persons, yet the general good, that comes from their Influence, makes them absolutely necessary.

Before I go farther, I will a little more examine the importance of the Words,

1. *First*, Who are meant by Rulers;

It is put for all, that are intrusted with the making and execution of Laws, whether Supreme, or Subordinate; and in the Scripture frequently stands in contradistinction to people; The great Council the *Sanhedrin* consisting of seventy, and the lesser advancing no higher then twenty three are sometimes noted by it: Whether the Soveraignty be seated in one or more, for substance it is the same,

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under a different form; the Titles are variable, but the thing is essentially alike in all.

With us we must understand the King *Divinitùs*, as the Higher and Supereminent Power, and all, that bear Office under him. They are Authorized by him, act in higher or lower Spheres, in a larger or narrower compass, as it pleaseth him; They are as Slips and Branches derived from Him; they are to do all for Him, and in Him; they can do nothing without Him, and it is their Duty to do nothing against Him; they proceed in His name, and when they execute His just Commands, to disobey them is to affront Him, whose Ministers they are.

When *Moses* called the seventy to be Assistants to him, as God had appointed him, and to that end did qualifie them, as we have it *Numb.* 11. 16, 17. He saith not that he will take of his own Spirit, tho that which he took, was the Spirit of God; but he is pleased to call that the Spirit of *Moses*, which he gave the seventy, giving us hereby to understand, that they were alwayes to be reputed a part of *Moses*, so that he did hear, and see, and reward by them: This hints to inferiour Magistrates, that they should be faithful and true to their Prince, and do every thing to promote his Interest, Honour, and Profit: None will enable another to harm and prejudice him.

2. Second-

2. Secondly, let us examine what good, and evil Works import.

Here the Effect is put for the Cauſe, the works for the Workers of them; for the Works themſelves are not capable of ſuch impreſſions:

Now Good Works, (to which evil are contrary) are what are enjoyned by God, agreeable to right Reaſon, the dictates of Nature, have the common conſent of Civilized Nations, and are profitable to Church and State; the wholeſome Laws and good Conſtitutions, the approved Ordinances of any Kingdom, City, or Corporation are herein comprhended; All vertues and excellent practices, as Juſtice, Temperance, Chaſtity, Charity, Peace, are intended by it; *Omnia recta, utilia, & conjuncta cum Legibus,* as *Tully* ſpecifies them, are included:

As far as mens Duties to God and man concern the publick tranquility and ſettlement, they are cognoſcible by the Magiſtrate; what is pious and ſober, what is orderly and laudable is to be upheld and countenanced by thoſe that are in Authority: what is prophane, and unmanly, unjuſt, unnatural, unmerciful is to be puniſhed and reſtrained.

From this by the way take an Inference or two;

1. *Firſt,* That it is the Works more then the Perſons, that the Rulers are to take notice of; neither the greateſt nor the leaſt are to be ſpared, when Criminals

minals; *Thou ſhalt not* (as *Levit.* 19. 15.) *reſpect the perſon of the poor, nor honour the perſon of the mighty, but in righteouſneſs ſhalt thou judge thy neighbour.* In *Deut.* 1. 17. it is, *Ye ſhall not reſpect perſons in Judgement, but ye ſhall hear the ſmall as well as the great, ye ſhall not be afraid of the face of man, for the Judgement is Gods:* A Perſon if guilty and obnoxious, is not to be ſpared, becauſe he is a Relation, a Friend, or Benefactor, or in an high or low condition; and if he be deſerving and well qualified, he is to have ſuitable encouragement, and recompenſe, tho' he be a Stranger, no Friend, Kinſman, or Patron:

It is the Cauſe and Merits, that they are to be guided by in their Sentences, Decrees, and Rewards; they are to deal Impartially and indifferently in all their Inquiries, Examination, and Counſels; It was not the greatneſs and quality of the Offenders, that could diſhearten *Phineas* or *Nehemias* from uſing ſharpneſs and ſeverity towards them.

2. A ſecond Inference from this manner of ſpeaking is,

That Power is abuſed, when what is lawful is prohibited, or what is unwarrantable is impoſed.

It is a ſaying of *Tertul.* that *Legis injuſtæ honos nullus eſt*, No Reverence is payable to what is Illegal; Here the higheſt Power doth interpoſe; they are injurious

jurious to none, that prefer God before all: None have warrant to puniſh any thing but what is evil in it ſelf, or by its Circumſtances; the Time, the Place, the Means may ſpoil an Action, otherwiſe very commendable; and ſo the beſt Matter, becauſe not well done, may deſerve chaſtiſement, and reproof; the Almſgiving, the Praying, the Faſting of the *Phariſees* are greatly cenſured by our Lord.

However, It is bad Deeds that are to be proceeded againſt; he that thro' Flattery, or Covetouſneſs, or Revenge, hath regard only to himſelf, or to ſome of his Companions or Allies, without equal Juſtice to all, according to the Laws of God, Nature, his Conſcience and Countrey, that puſheth on forcibly to overthrow anothers Liberty and Property, is cruel, and Tyrannical; for in ſo doing, he ceaſeth to act in the Capacity of a *Publick Perſon*, and takes to him the Affections incident to a private Man, and exceeds the limits of his calling, and is a very naughty man.

3. *Thirdly*, Let us ſee what it is for Rulers to be a terrour to evil Works, that is, to Evil-doers.

It is ſo to ſtrike aw into them, that they may not dare to tranſgreſs, by Threatnings, Pecuniary-mulcts, Fines, Impriſonment, and other ways and methods of Correction, to deter them from, or to puniſh them for, the commiſſion of Evil.

Tho' a Ruler cannot alter their Diſpoſitions, make them good, cure their impetuous inclinations, yet he may obſtruct their bringing them to light; They are ſo affrighted that they will not publiſh them; their ſawcy Impudence is kept in; their Mouths are muzled, their Tongues tyed, their Hands held, that they do not break out into filthy opprobrious language, into outrages, foul enormities, and villanies; they are as ſome wild Beaſts in Chains preſerved from doing miſchief; their luſts rage and Boyle within, but come not abroad for fear of the ſtroak of Juſtice.

I ſhall, having made this way to the Words, offer thence this Propoſition,

That it is the Duty of all, that have Authority, to hinder men from, and to puniſh them for, evil doing, Or,

Evil-doers are to be reſtrain'd and terrified by Magiſtrates.

Tho this be equally applicable to Parents, Maſters, Biſhops, Generals, and other Superiors according to the extent of their Authority, yet I ſhall, ſetting aſide Oeconomical, Eccleſiaſtical, and Military Governours, principally refer it to thoſe that are Civil and political in opening the point before us.

For the Explication whereof, I ſhall

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1. Evidence, That it is the Duty of Magistrates to terrify and punish Evil-doers.

2. I shall inquire what Evil-doers in particular they are to punish and restrain, *they are to be a terrour to.*

3. I shall direct how they must terrifie and punish Evil-doers.

4. I shall shew what Rules are to be observed, that they may terrifie Evil-doers.

5. And Lastly, I shall propound some perswasives to induce Magistrates to perform this Duty, namely to be a terrour to Evil-doers; thence I shall pass on, and add some Inferences by way of Application.

1. *First*, I shall evidence, that it is the Duty of Magistrates to terrifie and punish Evil-doers. This will be evident two wayes.

1. This is the great Concern of their Office and Place; they take vengeance in God's stead; it is their trust, they must not falsify it; they are not to bear the Sword in vain; the correction of Vice is the debt of Authority; the Charge of *David* upon the account of *Shimei*, after the Recital of his Crime, is, as in 1 *Kings* 2. 9. *Now therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do to him, but his hoar head bring thou down to the grave with blood*; It was but what he ought

to

to do to such a Blasphemer and Reviler of Majesty. He in vain, as one saith here, owns a Deity in Heaven that is so rude to his Image on Earth.

It is reported in *Judg.* 18. 7. That *the inhabitants in Laish liv'd in a dissolute careless manner, for there was no Magistrate in the Land to put them to shame in any thing*; There was no Possessor, or Heir of restraint, or Master of Prohibition; according to the *Hebrew*; there was none that by Succession or Divine Election, laid claim to the Office, none that did make them asham'd of what was ill, or indecent: And to Restrain in the Holy Book is to Reign; so we use it 1 *Sam.* 9. 17. where we read, That *when Samuel saw Saul, the Lord said unto him, behold the man whom I spake to thee of, this same shall Reign over my People*; In the Original the word Signifies he shall restrain, in or among my People.

The business then of a Ruler is to protect the vertuous, and to scare (even for their own good) the vicious from their Impieties. The Idolatries, and other irregularities of the *Israelites* are charged upon their Princes, which never had been done, if it had not been their duty, and that they had power to keep them from those courses.

That is a worthy Question of one of the Ancients, *Quis mentis sobrius dicat Regibus, non ad vos pertinet, quis in vestro Regno velit esse Religiosus, aut Sacrilegus?*

gus? What man is in his wits, will tell Kings, that it is nothing to them, who within their Dominions be Religious, or who Sacrilegious? All the ill things they might and ought to prevent, and do not, lie at their doors, thus they contract guilt, and have their other mens ſins; They are Fathers of their Countrey, and reclaiming and reducing them that are erroneous and inſolent, is but a product of their Paternal care; becauſe they love them, in ſuch extremities they muſt uſe them hardly.

Phyſicians of the Body Politique, as well as Natural, ſometimes are conſtrain'd to make choice of Corroſives, and cut off Members; it is their Prudence to begin betimes; a word may do that at firſt, which a Rod will not effect afterwards. By too great Clemency the number of bad men will be ſo great, that it will not be ſafe to go about to amend them; at leaſt not a few will be wrackt in the Reformation; Contempt is the iſſue of too much Lenity. For,

2. *Secondly*, This is the great ſupport of their credit, and of the Reputation and Dignity of their Place: They are God's Vice-Roys, to him vengeance belongs, and he hath intruſted them with the executing of it; they make him as far as poſſible, the Author and Abettor of Crimes when they juſtifie the Wicked and condemn the Righteous; when they ſuffer any to go on in their almoſt uncontroul-

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able licentiousness, and destructive extravagancies: It was such Indulgence, a sparing those whom God had devoted to ruine, that lost *Saul* his Kingdom, and *Ahab* his life.

What plainer token of Disobedience, then not to smite when he bids do it, then to favour those that he esteems the Pests and Fire-brands of the World? This is under his Authority, to violate his Laws, and to Patronize his Enemies: such negligence in Servants shall not go unpunished. Thus also all good men are disheartned; *When as*, Prov. 11. 10. *it goeth well with the righteous, the City rejoiceth, and when the wicked perish there is shouting*; and Chap. 28. 28. *When the wicked rise men hide themselves, but when they perish the righteous increase.*

When Oppressions, Frauds, Slanders, and all beastly Vices have freedom, all modest, upright, orderly persons are afflicted and grieved, have no mind to shew themselves, their number, at least as to appearance, decreaseth; nay, more then this in the estimation of the ill men themselves, that are cherished, a Ruler falls much; he is trampled upon, vilified, represented as base by them: They render him as odious and contemptible; he is despised in their eyes, taxed for ignorance, weakness, and insufficiency; just as the too too cockering and tender Mother is slighted and reproached by the pamper'd

per'd Child; so true is that of God utter'd (as in 1 *Sam.* 2. 30.) when *Eli* had prefer'd his Sons before God; *Them that honour me I will honour, and they that despise me shall be lightly esteemed.* Connivance, much more assistance, makes such notorious offenders judge a Magistrate a Partner, as a poor mean spirited man, that cannot, or will not, contradict them, as one altogether unfit for his Office.

2. *Secondly*, I shall enquire what Evil-doers in particular, Magistrates are to punish and restrain. They are to be a Terrour to.

1. *First*, They are to be a terrour to prophaners of Holy things; to those that neglect or contemn God's Worship, that give no houour to his day, to his Ordinances, to what is Sacred and nearly related to him. The Ark, a Symbol of the Divine presence, had *Davids* serious thoughts, his primary care: and repairing the Lords house, having the Law read and taught, making provision for the *Levites* and Priests was the Principal endeavour, of good *Hezekiah* and *Josiah*.

The Greek Father speaks of *Jovian* the Emperour, Τῇ ἀληθείᾳ παρέσχετο κράτος καὶ παρ' ἐκείνης ἀντέλαβεν, *It was Princely wisdom in him to defend the Truth, because the truth could best support him.*

Princes are never so readily obeyed, as when the People are Religiously disposed: and Magistrates that heed not the defence of God's Laws, do but teach the people how to undervalue theirs: They must up-

hold their Church and their Crowns too, this belongs to them as Kings, that as Advocates of the Church, as a Father hath it. Even the Kings of *Persia* and *Babylon* decreed, that the Temple should be re-edified, and the God of the three Children, and *Daniel*, Worshipped, for which they were more celebrated, then for any other Enterprize. This made *Constantine* and *Theodosius* great, more then any other thing; And the Act of the King of *Nineveh*, when destruction was threatned, makes him famous.

2. *Secondly*, To Blasphemers; to those, that defie heaven by horrid Oaths, and imprecations; that without any temptation often dishonour God. The Heathens would suffer none to revile their Gods. None of us willingly, would permit a reverend Friend to be exposed after this rate, to have his name forc't into what is absurd, frivolous, and false, to be mentioned vainly & lightly, to be solemnly brought to attest an untruth.

We ought not to trifle thus with the name of an Earthly King, and then not with his, who is the King of Kings; to acknowledge God, and yet thus to disgrace him, in some sense is worse then to deny him: It is to presume, that he is not, what we confess him to be, Omnipotent, and Omniscient.

It is a very high provocation, and calls for Vengeance: *Because of Oaths, the Land mourns*, as *Jer.* 23. 10. *Is in black*, as the word implies: Perjury, which is the addition of an Oath to a Lye, is a great indignity, and

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ſhall be followed with ſore tho ſometimes ſlow punishment; and a raſh, extrajudicial uſage of the Divine name, is as hurtful as fruitleſs.

3. *Thirdly*, they are to be a terrour to turbulent perſons, and contemners of Authority; theſe are thoſe, that libel and beſpatter a Prince, that wound his Reputation, which is the way to weaken his Government, and invalidate his Laws; *Inviſo ſemel Principe, ſeu benè ſeu malèfacta premunt*, ſaith that ingenious Hiſtorian *Tacitus*; *when the King is once made contemptible, then things whether done or manag'd well or ill, are uneaſie.*

Theſe as St. *Peters* Character is in 2 Ep. 2. 10. *are not afraid to ſpeak evil of Dignities*, δόξας βλασφημοῦσιν, *They tremble not when they blaſpheme Dignities*, Governours in Church and State. Libels are as Scouts of Sedition ſent to ſpie out the inclinations of the people, or as infectious breath to poyſon them.

Theſe are they too, that wreſt the beſt counſels and undertakings by a malicious interpretation: whereas the Primitive Chriſtians reverenced the Emperours, *Ut hominem a Deo ſecundum — et ſolo Deo minorem, As a man next to God, and inferiour, and accountable only to him*; It is a ſtrange fallacie then in any perſon to diſhonour the King, & make that a Proof that he fears God.

Theſe are thoſe, that imbarque themſelves in State-Affairs, that out of a covetous ſpiteful humour, or a furious frantique zeal, embroyl Kingdoms.

Theſe, finally, are thoſe that defraud the Prince of

any part of his Revenue: when our Saviour *maluit supra Legem solvere, quam id quod erat legis non solvere,* as St. *Ambrose* phraseth it, *when our Saviour rather chose to give more then the Law exacted, lest he should pay less, and under it*; some remark to us, that he was taxed in his Mothers womb.

Is not this for the good and maintainance of the whole? If the Root be without water, will not the Branches wither? Is not the wealth of a Politick Father both a credit and support to his Children? would not that do better in the Exchequer, which is consumed upon mens lusts? Custom is a thing among St. *Paul's* Debts, not to be paid of courtesie, but duty; not to be snipt by fraudulent defalcations: it is not a gratuity, donative, and mere benevolence; it is Gods part reserved for his Deputy, as an evidence of Subjection, and as a supply for his infinite Charge and Care.

There is reason then (as His Majesty very lately by His Reverend Judges required) that Justices of Peace should see that He, and His Officers have Right done them as to this matter.

4. *Fourthly*, they are to be a terrour to intemperate and luxurious persons, to those that are hugely injurious to their Families, and impoverish them; it is too common for many well nigh to starve for one mans sinful excess; for the industrious and laborious to be overcharg'd for the relief of some, that are idle and expensive, and thus Trade and Manufactures are not improved. This

This unmanly and baſe vice of drunkenneſs makes men like low wet marſh ground, that is too often overflown with water, that breeds nothing but Toads, and ſuch vermine.

Theſe like Wens disfigure the face of the Kingdom, and burden it. Theſe are thoſe, that not only put off Chriſtianity, but Humanity, and lay themſelves open to all immodeſty and indecencies.

Our Laws have made good proviſion againſt theſe exorbitances, that they may be baniſhed: Let ſuch perſons as ſop and ſoak themſelves in drink (to borrow the expreſſion of a learned and devout Perſon of our own) to their ſhame and loſs be made to know this.

3. *Thirdly*, I ſhall direct how Magiſtrates muſt terrifie and puniſh Evil-doers.

1. *Firſt*, They muſt do it *Verbo, by word*, by good admonitions, and ſharp reprehenſions: when the quality of the Offender and the offence call for it, anſwerable roughneſs is to be us'd.

It was *Eli's* fault, that he ſoftly addreſt his Sons, when ſo publick and notorious in their enormities; he ſaid to them (as 1 *Sam.* 2. 23, 24.) *Why do ye ſuch things, for I hear of your evil dealings, by all this People; nay my Sons; for it is no good report that I hear*, &c. Whereas he ought to have knit his brows and frown'd on them, as the word imports in 1 *Sam.* 3. 13. He ſhould have talkt them roundly, and in good earneſt; ſuch are reſolutely and peremptorily to be told, that without a ſpeedy

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Redreſs, they ſhall come under the laſh of the Law.

When Arguments, and ſweet inſinuations, and meek approaches are ineffectual, and inſucceſsful; then rebuking ἀποτόμως, cuttingly, muſt take place; *Them that ſin*, that is openly, *rebuke before all*, that others may fear, is an *Apoſtolical Canon.*

2. *Secondly*, They are to terrifie *verberibus*, with real puniſhments, with penalties proportionable to the crime, and agreeable to the occaſion: that by corporal and other Chaſtiſements, the Magiſtrates may ſuppreſs murder, theft, & other diſorders in the Commonwealth, few doubt, unleſs they be againſt the office it ſelf.

As to Religion many have ſcrupled the lawfulneſs of force and compulſion. St. *Auguſtine* was once of this mind, but he retracted his opinion, when he ſaw the *Donatiſts* ſo barbarous and inhumane.

Tho' the inward ſentiments cannot be chang'd, yet the outward deportment is to be regulated. The mad and Phrenſiful are to be bound, the Lethargick to be awakened, for their own and others good; he that ſeems troubleſome, is moſt kind. The words of a friend are better then the kiſſes of an enemy. *Melius eſt cum ſeveritate diligere, quam cum lenitate decipere*, as ſaith the Father in this Caſe, *a Blow in love ſhould be more welcome then a Complement with deceit*: *Duritia vincenda, non ſuadenda* is *Tertulians* Rule. *Greg. Naz.* had obtained ſome Patience to be us'd towards the *Apollinariſts*, but when he ſaw how ill it ſucceeded, he wrote back

back to the President of the Countrey after this manner, Ἄκαιρος ἡ φιλοσοφία, ὁ γὰρ δυσοφρεῖ τὸς πονηρὸς ἐπιεικεῖα, &c. *mine intercession was unseasonable, for those wicked men will not make so good use of your indulgence, as to be ashamed and better'd.* Some say that this is the ready way to make Hypocrites; this is partly a mistake, for many by this means become true converts, they truly love that, which they were brought to out of fear; of many, that were compelled to the Marriage feast, there was but one that had not on a Wedding Garment.

Besides the same may be argued against the scourges of God, the afflictions and judgements that he he sends; *Pharoh* and *Ahab* were but humbled for a time, they were rank Dissemblers.

The extraordinary Calamities, that God visited the irreligious with is ground surely for the use of the Magistrates ordinary Power.

The Kings of Old, and the Emperours in the Christian state, alwayes were perswaded, that when other means were not prevalent, they were licenc'd to have recourse to the Sword: The Church, tho' after the trial of all other experiments, had recourse to the secular Arme.

3. *Thirdly,* They are to terrifie, *Vitâ & exemplo, by their life and conversation.*

A good life is a tart reproof, a reproach to him, that is dissolute, *Castigat qui non consentit,* as *Lactantius* saith well here, *he is a Corrector, that is holy, just, temperate, patient, to him that is otherwise.*

Those

Thoſe that are over and above others, do ſeem to command what themſelves do; *Why compelleſt thou*, ſaith St. *Paul* to St. *Peter* τἰδουναζεις, *Why doſt thou neceſſitate the Gentiles*, &c. All this Violence was in his Practice, *he laid no hands on them*, as St. *Hierome* notes.

That diſeaſe is moſt dangerous, that begins at, or comes from the head; tall Trees by their droppings deſtroy all the Fruits about them; the very deformities of great men are applauded and imitated, as was ſeen in *Alexander*; *In an exalted condition the biggeſt offences are powerful*, as the Hiſtorian obſerves concerning *Cajus Caligula*. And the Philoſopher and Father tell us, *That men heeded more what Jupiter did, then what Plato taught*; Vertuous living creates Veneration in the Spectators and Beholders: *Herod* feared *John*, knowing that he was a juſt and holy man.

Even thoſe that will not follow, and with their lips condemn the good, yet ſecretly admire, and abſolve them; I find no fault in this man ſaith *Pilate*, when about to paſs Sentence.

Whereas a ſinful obſcene life, makes a man a companion, and ranks him with the Baſeſt; it weakens his commands, he cannot well be ſevere againſt what he is deeply ingaged in; how can he clearly ſee to pull out the mote out of anothers eye, that hath a beam in his own? He can but faintly tax that, which every one knows him ſubject to; he is oblig'd to be, and ſhew himſelf an adverſary, but how can he be, & ſhew himſelf ſo?

4. *Fourth-*

4. *Fourthly*, I shall in the fourth place shew what Rulers are to be observed, that Magistrates may terrifie Evil-doers.

1. *First*, They must fairly search into things, that come under their consideration; sift out what is intricate, not be prepossest and byast by plausible suggestions; they must hear both sides patiently, weigh matter of fact, and skilfully determine about it.

It is said *Prov.* 25. 2. *That the honour of Kings is to search out a matter*; it advanceth their honour to decide nothing but after strict examination, and give the clearest reasons of their proceedings, and not be imposed upon by false colours, and deceitful glosses, which cunning wits are apt to put upon Causes that are brough before them; They are to try all to the bottom, tha they may make a full discovery.

They that give heed to every Story, and accusation, to every Calumny, will quickly be intangled in errour. There will never want slanderers to traduce their brethren and neighbours, & to forestal them by sliely instilling suspicions and jealousies; there is nothing so base, and sordid, but some can put it into an handsome dress and mode.

2. *Secondly*, they must evidence their love to Justice, and their Resolution not to recede from it.

When *Solomon* had made that prudent decision concerning the two women contending whose the living and dead Child was, the conclusion is, as in 1 *Kings* 3. 28. *And all Israel heard of the judgement which the King*

had judged, and they feared the King; for they saw that the wisdom of God was with him (in the midst of him) *to do judgement.* Where there is no partiality, no needless delays in Judgement, when no evil doer can hope to escape, nor innocent person fear to be oppresst, and deprived of what is his own, there are Governors respected in deed.

Thirdly, They must fear and serve God:

He will stand by them in his Service; he will direct, guide, bless them; *he will* (as in 1. *Chron.* 28. 20.) *be with them, he will not fail nor forsake them.*

And the Advice left to *Solomon* by *David* is, as V. 9. *And thou Solomon my son, know thou the God of thy Father and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts*, &c.

4. *Fourthly*, They must be a refuge and Sanctuary to the helpless, & to them that are over-come by might. God whom they represent, & whose receivers they are, hath undertaken the protection, and espoused the cause of the Fatherless, of the Widow, and the Poor; they are as his menial Servants, under a peculiar oversight, which charge he hath committed to the Magistrates, his Delegates.

These are to plead their causes; they are to be eyes to the blind, hands to the impotent, feet to the lame, shelter to all the needy, against them that would wrong and devour them.

Behold and hear a singular pattern of Justice, one of such integrity, that thereby he got respect; it is *Job*, who

Chap.

Chap. 29. 11. of the Book that goes under his name, thus reports of himself; *When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me, because I delivered the Poor that cried, and the Fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy*, &c. He was honoured, had his praise proclaimed, because he was always ready to listen to the complaints of the poor, and of such as had none to take their parts, when oppress; He appeared on their side, and look't that none made a prey and preferment of them; *He brake the jaws of the wicked, and pluck't the preyout of their teeth*, he made them restore what they had snatcht and extorted by violence: hence the world of men stood in aw of him.

5. *Fifthly*, they must sue to God for assistance & conduct. It was wisdom and understanding, gifts of Government that *Solomon* askt, when he had leave to desire what he would, when he had, as it were, a blank given him, and behold *God gave him riches and honour*, and all outward glorie in abundance, as an overplus.

It is prudence, courage, uprightness, knowledge, ability that they are to be importunate for, and are proper means that they may procure them. They are soon over-reacht by flattery, mastered by difficulties, intangled by ignorance, over-aw'd by greatness, surpriz'd by craft, if God concur not with them; they are liable to temptations, which they easily fall into, unless he vouchsafe more then ordinary auxiliaries and advantages.

And we, even for our own good, are to beg of God, that they may be rightly qualified for their imployment, and sincere in the discharge of their Duty; Thus we shall partake of the benefits.

There is a short Lesson for us in *Num.*27.16,17. *Let the Lord, the God of the Spirits of all flesh, set men over the Congregation, which may go out before them, and which may go in before them,* &c. *that the Congregation of the Lord may not be as sheep without a shepheard*; we have another instance in 1 *Chr.*29.19. We then do well pray *That under them we may be Godly and quietly govern'd, and that they may truly and indifferently minister justice to the punishment of wickedness and vice, and to the maintenance of Gods true Religion and vertue.*

5. *Fifthly*, I shall propound some perswasives to induce Magistrates to perform this duty, namely, to be a terrour to Evil-doers.

1. *First*, Thus they are true, honest, and beneficial to their great Master, the Prince; *Righteousness exalteth a Nation, but sin is a reproach to any people.*

Religion makes a Kingdom glorious and prosperous; Sin debaseth it, as some of the Ancients have observed as to the Heathens: This is the great Prop and Bulwark of the Throne, as *Prov.*16.12. and *cap.*25.5. we read, *Take away the wicked* (Rebels and other ungodly persons) *from before the King, and his throne shall be established in Righteousness.* The continuance of *Davids* house was upon this condition,

He is Treacherous to the King, that punisheth not

the impious, that is not active and zealous against Sedition, and other transgressions. It was as long as *Uzziah* sought the Lord that he prospered, as we are informed in 1 *Chr.*26.5,6. And when *Jehosaphat* walked in the Commandments of the Lord, and the Priests went about, and taught the Law, it follows, (as 1 *Chr.*17.10.) *And the fear of the Lord fell upon all the Kingdoms of the Lands, that were round about Judah, so that they made no war against Jehosaphat.*

That is an excellent piece of Instruction of St. *Cyprian*, *Esto Religiosus in Deum, si vis illum propitium Imperatori, be thou pious towards God, if thou wouldst have him propitious and favourable to the Emperour.*

The prosperity of the Common-wealth, as *Constantine* told *Anilinus* Governour of *Africa*, did depend upon their estimation and practice of Religion, and therefore he afforded large immunities to the Bishops and others, that were more immediatly conversant about it.

This (as *Evagrius* acquaint us) was plainly affirmed by *Zeno* the Emperour. Yea it is delivered by an infallible hand, in 1 *Sam.* 12. *ult. If ye* (not he) *do wickedly, ye shall perish both ye and your King.*

The sins of a People may ruine a Prince, tho' he have not offended in the like manner.

2. *Secondly*, Thus Crimes will grow less numerous; It is such as are least punisht that most abound, as we see in *swearing, slander* and *drunkenness: theft* and *adultery* are not so frequent and bare faced as those. Impunity invites men to break a Law; non-execution defeats the good designs of it.

Thus

Thus those, that should lessen offences, do multiply them; and this Toleration of Injustice, and any impiety intitles them to it.

I shall now pass on to the Inferences to be added by way of Application.

1. *Inf. First*, Then there is no ground for Malefactors to think much or murmur, when threatned or punished; stubborn Diseases call for course remedies, and Medicines. *Est merè diabolicum dogma*, saith *Beza*, *sinendum esse unumquemque, ut si velit, pereat*, *that every one is to be suffered, if he will to perish, is a Diabolical opinion.* Reason will tell them, that those that are prejudicial to themselves and others, must out of compassion be curb'd; sometimes tied hand & foot: Bears, & Tygers, & Wolves, and Lions must not run loose; nothing will prevail with some, but sharp handling, so disingenuous they are; Let them not complain, when they have but what is their due.

2. *Inf. Secondly*, Then Government and Ruling is an hard task; they have unruly, strong passions, heady, boistrous men to set limits to.

Hear *Moses*, a person of great learning, and rare accomplishments, expostulating with God (as *Num.* 11. 11.) about this matter; *And Moses said unto the Lord, wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?* He thought his shoulders unmeet for such a heavy Load.

Such various tempers it is no easie thing to over-rule, that they may proportionably Administer to the welfare

fare of all; *Solomon* (as 2 *Chr.* 1, 10.) accounted it as well nigh impossible, *Who can judge* (saith he) *this thy people that is so great?*

3. *Inf. Thirdly*, Then here is a Standard and great measure for Rulers; they are to promote what is good, and obstruct what is sinful and evil. *A King* (as Prov. 28. 8.) *that sitteth on the Throne of Judgement, scattereth away all evil with his eyes*; there is not an ill thing hath the confidence to come in his sight. Every one is watchful that he may do what he ought. *The young men* saith *Job*, as Cap. 29. 8. *saw me and hid themselves, & the aged arose and stood up*; They could not see him without awful apprehensions.

The stoutest transgressors should know that there is an holy warmth in the Magistrates heart, & a sword in their hands; they should make those tremble & fly into corners

They should (as one of their quality once profest) never deny justice to the poor for their poverty, nor pardon the wealthy for their riches.

They should never give reward for affection, nor punishment for passion.

They should never suffer evil to go unpunished, nor goodness unrewarded.

They should not deny justice to him that prayes for it, nor mercy to him that deserves it.

They should never open their door to the flatterer, nor their ear to the backbiter.

They should seek to be loved of the good, and to be feared of the evil.

They

They should always favour the Poor, that are able to do little, & God, that is able to do much will favour them.

They must call to mind, that Government is rather *Gratiâ gubernati*, then *Gubernatoris*, for the sake of the *Governed*, *then Governing*.

They must remember, that all the Power in the World is unable to establish in a sinful course.

They must not screen under their Authority, any Covetous or revengeful purposes, or Attempts.

4. *Inf. Fourthly*, and lastly, then see here the happiness of a people, that hath good Rulers.

What a blessing is it, that we have a Prince so Just, so Generous, and that hath declared himself an enemy to all exorbitances? *Constantines* Court was applauded for being like a Temple, a Church; and when *Cicero* had executed the conspirators with *Cataline*, the people nam'd him the Saviour and Founder of the City.

Let us behold God in the Magistrate, and account of order as a precious thing.

We cannot so much as be without Government, and then how great a mercy is it, when our Governours are active to prevent evil, and propagate good?

Let us give them reverence in word, gesture, action, which we ow them

Let us willingly obey their lawful commands, tho' sometimes (as we imagine) inexpedient.

Let us not unnecessarily publish their mistakes.

Let it be our daily prayers (as we have been lately taughe by a better hand) that under them we may lead peaceable and quiet lives in all godliness and honesty.

Let us study (be ambitious) to live peaceably and mind our own business; then we shall procure a blessing upon them, and our selves. God will be magnified, the Throne strengthened, vice discouraged; *and whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are venerable, whatsoever things are lovely, whatsoever things are of good report will thrive and flourish.*

FINIS.